A SERMON PREACHED IN THE CATHEDRALL CHVRCH OF *DVRHAM*. IVLY 7. 1628.

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BY PETER SMART.

PSAL. 31. 7. v.

I hate them that holde of superstitious vanities:

Imprinted, 1628:

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PSAL. 31. 17.

BRITISH MUSEUM

Imprinted, 1628.

Psalme. 31. part of the 7. verse.

IN the common translation, *I haue hated them that hold of superstitious vanities.*

In the new translation, *Them that regard lying vanities.*

In the *Geneva* translation, *Them that giue themselues to deceitfull vanities:* whereupon they giue this good note. This affection ought to be in all Gods children, to hate whatsoever thing is not graunted vpon Gods word, as deceitfull and vaine.

Such are all humane Traditions, *Ethelothreskiai*, superstitious will-worships the inventions of mans braine.

The vulgar Latine hath *Odisti, thou ô God hatest.* And *Vatablus* hath, *Odi observantes vanitates frustra*, or *vanitates mendacij, vaine vanities, or the vanities of a lye.* That is saith he;

Odi observantes opera quæ præ se ferunt vanitatem et mendacium: id est eos qui superstitioni studeni, & ea observant, quæ à vero Dei cultu animos piorum avocant.

I hate them that obserue workes carrying a shew of, or which vphold and countenance vanity and falshood. That is hate the followers and fauourers of superstition,

on, obſerving things which withdraw godly mindes, from the true worſhip of God.

Wow whereas ſome haue *Odi*, other *Odiſti*, *God hateth*, or *I hate*; they are all one, to one effect, for we muſt hate what God hateth, we muſt loue what God loveth; wee muſt apply our ſelues to Gods will, and conforme our ſelues to the ſimilitude of God, after whoſe image we are made, as much as we can.

Be you perfect, ſaith our Saviour, *as your heavenly Father is perfect*. Therefore we muſt hate with a perfect hatred, whatſoever God hateth: as *David* did, *Pſal.* 139. 21. *ver.*

Doe not I hate them ô Lord that hate thee? Doe not I earneſtly contend with thoſe that riſe vp againſt thee? Yea I hate them with a perfect hatred, or vnfeined hatred, I count them mine enemies.

On which words one obſerveth well, The Prophet teacheth vs boldly to contemne all the hatred of the wicked, and friendſhip of the world, when they would hinder vs from ſerving God ſincerely.

God is good, yea goodneſſe it ſelfe; Therefore it is not poſſible but God ſhould loue beſt that which is moſt like himſelfe, and hate the contrary: So muſt we doe, not loue our ſelues, or that which is like our ſelues, for we are nought.

Omnis homo mendax, every man is a lyer, and the imaginations of mans heart are onely evill continually ſaith God.

Therefore we muſt not loue but hate our owne imaginations, inventions, and lyes; and loue God who is good, and Chriſt who is truth, vnder whoſe

whose lipps, no vanity, no guile, no lye can lie.

As a Father saith, expounding my text: *Recte veritas odit vanitatem, quia vanitas in falsitate consistit; odisse enim dicitur id quod reprobat.*

Christ being truth, must needes hate vanity, because vanity consists in falshood; for what a man hates, that he reiects.

Esau was a reprobate, reiected of God, because God hated him: As we reade in the first of *Malachy, Iacob haue I loued, but Esau haue I hated*; yet herein we may not imitate God, in hating any man vnder pretence, that we thinke him a reprobate.

We may not presume to enter into Gods iudgements, and giue sentence of election, or reprobation vpon any. Because we know not, he that now stands, whether he may fall, and he that hath fallen, whether he may rise againe, and stand.

Therefore in that respect we must hate none; we must loue our enemies and all.

As our Saviour saith in the 5. of *Matth. Yee haue heard that it hath beene said of ould: Loue thy neighbour, and hate thine enemy: but I say vnto you, Loue your enemies.*

And St. *Iohn* saith, 1. Epist. 3. chap. *He that loveth not his brother abideth in death.* And againe, *He that hateth his brother, walketh in darknesse.* And yet againe, *He that hateth his brother, is a manslayer.*

Was *David* a manslayer? did he walke in darknesse, and abide in death? because he hated them that hold of superstitious vanities?

No verily: for he hated not their persons, but their iniquities, their evill workes, and affections,

he did wiſh their amendment, and ſaluation, taking God for an example, of whom thus he ſpeaketh, in his 5. Pſal.

Thou art not a God that loveth wickedneſſe, thou hateſt all them that worke vanity. Yet he ſaith elſe where: *Thou ô Lord ſaveſt both man and beaſt, how excellent is thy mercy ô God.*

Which appeareth, in that he maketh his Sunne to ſhine, and his raigne to fall vpon iuſt, and vniuſt. And as St. *Paul* ſaith, *he would haue all to be ſaved, and come to the knowledge of the truth.*

Therefore he loveth the man, though he hate their manners, their naughtineſſe, and vanities.

So muſt we do, as the Prophet *Amos* bidds vs, in his 5.ch. 15.v. *Hate the evill, and loue the good*: we muſt not ſimply hate, nor ſimply loue, becauſe no man is ſo abſolutely evill, but he hath ſome goodnes; nor ſo abſolutely good, but he hath ſome badnes: As our Saviour ſaith, *There is none good but God.*

How then? they that holde of ſuperſtitious vanities, muſt we not hate them? Not their perſons, which may perhaps haue ſome ſparkes, ſome tincture of goodneſſe; but their badneſſe is to be hated, and themſelues, *quatenus*, ſo farre forth, as they invent, and maintaine ſuperſtitious vanities, oppoſite to Gods Law, which they ought to loue.

As *David* profeſſeth, in his 119. Pſal. 113. verſ. *I hate vaine inventions, but thy law doe I loue.*

So muſt we, loue Gods law, which forbiddeth idolatry, and hate vaine inventions, and the inventours of vanities, when they would inſnare and intangle vs with their fraudulent impoſtures, to ſeduce,

duce, and allure vs to their ſuperſtitious and idol ſervices.

So farre forth we muſt hate them, though they be never ſo neere, and deare vnto vs: As our Saviour teacheth vs, *Luke* 14.26. verſe.

If any man come to me, and hate not his father and mother, brother and ſiſter, wife and children, he cannot be my Diſciple.

That is, he that caſts not off all affections, and deſires, which draw him from God to the world, from Chriſt to Antichriſt.

So then it is no impiety to hate our carnall and naturall friends, when they become our ghoſtly enemies, hindering Gods glory and our ſalvation.

Neither muſt we hate them ſeeretly, hold our tongues, and let them alone. As the Prophet *Hoſea* ſaith, *Ephraim is turned after Idols; Let him alone*; that is, trouble not your ſelues with him, he is incorrigible, in a deſperate caſe; Let him alone, let him periſh in his ſins: But we muſt indeavour to amend our *Ephraimites*, hoping to reclaime them, from their Idols, after which of late they haue haſtily turned.

But if they proue ſtubborne, and ſtifnecked, then muſt we cry aloud, and proclaime their folly: we muſt diſcover their blindneſſe, and nakedneſſe to the world; we muſt perſecute them with fire and ſword; fire of zeale, and ſword of Gods word; having the lawes of God, and the King on our ſide.

As it is ſaid in the 17. *Apoc.* 16. *ver. The* 10 *Hornes, that is, the* 10. *Nations ſhall hate the Whore of Babylon, the Church of Rome, and ſhall make her deſolate, and naked,*

ked, and ſhall eate her fleſh, and burne her with fire.

But what are thoſe vaine ſuperſtitions, the holders whereof ought to be hated? Some thinke Magicall arts are meant thereby; to which ſaith *Pliny*, *Orientales populi ad inſaniam uſq; addicti ſunt. The Eaſterne people ranne mad after Magick*; which Gods Law vtterly condemnes.

But the ſuperſtitious vanities in my text, are more generall: *Vanity of vanities*, (ſaith *Salomon*) *all is vanity*, beſide the feare of God and keeping of his commandements.

Thoſe vanities, ſaith a learned interpreter, *are humane traditions, ſuperſtitious Ceremonies, which vndermine and overthrow both the Law and the Goſpell*; after which Ceremonies, *Orientales*, our Eaſt-worſhippers runne mad in a manner.

And what are Ceremonies? are all vaine? are all ſuperſtitious? God forbid.

Many are tolerable, A few neceſſary;

Moſt are ridiculous, And ſome abominable.

Indeed in the beginning, when the law was firſt publiſhed, it pleaſed Almighty God to traine vp the people of *Iſraell*, vnder a multitude of Ceremonies, to keepe them in exerciſe, and helpe their infirmity.

By the externall obſervation of which, he would accuſtome them, to his ſpirituall worſhip; and nurture them, in his feare and obedience; till the comming of Chriſt, who was the end, the complement, the conſummation of Ceremonies.

For when Chriſt had appeared, who was the truth and ſubſtance, the Shadowes departed: neither

ther would he burden his Church, with traditions and rudiments any longer.

Onely to preſerue the memory of his benefits, he ordeined two Sacraments, & left to his Church liberty to make Lawes and Canons, for order and comelineſſe agreeable to his word.

For, *Ceremoniarum anima*, ſaith one, *eſt verbum Dei: The life, and ſoule of every Ceremony, is the word of God*; without which, it is dead and damned.

But Popes, and papall Prelates, not content with that ſimplicity which pleaſed the Apoſtles, and primitiue Church; would needes adde Ceremony to Ceremony, increaſing their number *in infinitum*, till they had heapt vp a world of Ceremonies, which they adorn'd with wordly ſplendor and bravery.

Adeo vt, & Gentes & Iudæos, externi cultus ſuperſtitione Chriſtiani vicerint, ſaith *Szegedine. Inſomuch as Chriſtians haue ſurpaſſed both Iewes and Gentiles in the ſuperſtition of externall worſhip.*

Which malady, or plague rather of the Church, began then to prevaile, ſaith he; *Quando relicto verbo Dei mundana ſapientia adminiſtrari cæpit religio Chriſti: when the government of Chriſts religion began to be managed, nay mard, and mangled with worldly wiſdome; Gods word being abandoned.*

For now, ſaith he, *not one among a thouſand, can be content to ſerue God, in ſpirit and truth; but he will affect ſome ſuperſtitious Ceremony, to worſhip God therewith.*

Whereas Chriſts Church, in ſtead of many rites, and

 ſignes,

ſignes, of which the Iewiſh religion conſiſted: A Chriſto acceperit paucam, ſaith he, *eademq; facta facillima, intellectu auguſtiſſima, obſervatione caſtiſſima.*

The Church hath received of Chriſt but a few; and thoſe moſt eaſie to be done, maieſtically for contemplation, chaſt and vndefiled in obſervation.

Quid hæc ad inſulſas Cæremoniarum nugas? Quid ad ſuperſtitionem pluſquam Iudaicam? Quid ad Philaricam tyrannidem quæ excruciat miſeras conſcientias? Quid ad tot Idololatriæ portenta?

What are theſe to the triſles of vnſavoury Ceremonies? To ſuperſtition more then Iudaicall? To their diveliſh tyranny in tormenting wretched conſciences? Nay what are they to the prodigious monſters of Popiſh Idolatry?

Whereupon he concludeth: *Non eſſe Cæremoniarũ multitudine onerandam Eccleſiam: Chriſts Church may not be overwhelmed with an Ocean Sea of Ceremonies.*

It muſt fly the ſuperfluous furniture of pompous rites, and Papall Pageants, deviſed onely to aſtoniſh ſimple people, to raviſh their eyes, and mindes, and to amaze them with admiration.

Now indeed the originall cauſe of moſt of our ſuperſtitious ceremonies, is that Popiſh opinion; that Chriſts Church hath yet Prieſts, Sacrifices, and Altars.

Whereas in truth Chriſt was ſent of God to be the laſt prieſt, which ſhould offer the laſt Sacrifice, vpon the laſt Altar, that ever the world ſhould haue.

He had, ſaith *Paul*, *Hebr. 7. Aparabaton ieroſunen*,

a Prieſthood which could not paſſe or be reſigned to any ther: He was not to haue any ſucceſſour, being a Prieſt for ever after the order of Melchiſedick.

Having neither beginning of dayes, nor end of life, but made like vnto the Sonne of God abideth a Prieſt continually.

Not made as the ſonnes of Aaron *were after the law of a carnall commandement; but after the power of an endleſſe life;* ſaith he, in the 16. verſe. For they being mortall men could not otherwiſe continue but by their lineall ſucceeding of their dying fathers one after another till the paſſion of Chriſt.

After whoſe ſacrifice offered on the Croſſe, which was the concluſion and conſummation of all ſacrifices: the whole Ceremoniall Law, Moſaicall Sacrifices, and Prieſthood, were to end, with the beautifull Temple, and Altar therein.

Onely the ſacrifice of prayer, of praiſe, & thankſgiving, which every faithfull man and woman muſt offer to God vpon the moſt holy Altar Chriſt, is left to the Church.

So *Ireneus* calls him, *lib.* 4. *Altare noſtrum Chriſtus Chriſt is our Altar.* And *Epiphanius* ſaith, *Chriſtus eſt Victima, Sacerdos, Altare, Deus & homo, omnia in omnibus pro nobis factus: Chriſt is the Sacrifice, the Prieſt, the Altar, both God and man, made all in all for our ſakes.*

To revive therefore and raiſe vp againe Iewiſh types and figures long ſince dead and buried; in bringing in Altars in ſtead of Tables, Prieſts in ſtead of Miniſters; propitiatory ſacrifices in ſtead of Sacraments. Is it not Antichriſtian preſump-

tion, and ſacrilegious impiety, robbing Chriſt of his honour, and vs of our ſalvation?

What is it elſe but an apoſtacy? a publike proteſtation to renounce the onely ſacrifice, and the onely ſacrificer Chriſt Ieſus.

It is the reiteration, ſaith a learned writer, *of the expiatory ſacrifice offered by Chriſt vpon the Altar of the Croſſe, and the ſurrogation of an vpſtart Prieſt, for Chriſt the eternall Sacrificer, and Prieſt for ever after the order of* Melchiſedeke.

The ordinary Gloſſe ſaith well. *Externi ritus & Ceremoniæ Legis, quia fuerunt vmbra Chriſti tum venturi, et myſteriorum, ideo adveniente veritate Evangelica, illicita facta ſunt, & evanuerunt: The externall rites and Ceremonies of the Law, becauſe they were ſhadowes of Chriſt to come, and of his myſteries, therefore the truth of the Goſpell being once come, they are made vnlawfull, and haue vaniſhed out of ſight.*

They ought not then to be patternes or preſidents for Chriſtians to follow ſince the comming of Chriſt who hath accompliſhed all.

And the renewing of them derogateth much from Chriſts ſoveraigne ſacrifice, for it implieth imperfection in the ſame, As St. *Paul* proveth, by the legall ſacrifices offered ſo often becauſe they were imperfect.

Origen writeth thus in his Treatiſe on *Matthew*, *veniente Principe Sacerdotum, the Prince of Prieſts being come, the Prieſt in figure ceaſed. The Temple made of ſtones is deſtroyed, to giue place to the Temple made of liuely ſtones: Effoſſum eſt Altare quod erat deorſum: The Altar below on earth was broken downe,*

becauſe

because the heavenly Altar had appeared.

What haue we then to doe with them if they be past and gone? Surely nothing. True Christians ever since their Lords death, haue left them both Priests and Altars to Iewes and Gentiles.

But the whore of *Babylons* bastardly brood, doting vpon their Mothers beauty, that painted Harlot the Church of *Rome*, haue laboured to restore her all her robes and iewells againe: especially her looking glasse the Masse, in which she may behold all her bravery.

For they despising the plaine simplicity and modest attire of that graue matron Christs holy spouse haue turned her officers all out of dores with all hir houshold stuffe, hir Tables, hir Cupps, hir bookes, hir Communions, the very names of hir Ministers, and such like words vsed by the holy Ghost throughout the new Testament.

Instead whereof the words Priest, and Altar, are taken vp by them; because without Priest no Sacrifice can be offered; without Priest and Sacrifice there is no vse of an Altar: and without all 3. Priests, Sacrifice, and Altar, there can be no Masse.

But the Masse comming in brings in with it an inundation of Ceremonies, Crosses, and Crucifixes, and Challices, and Images, Copes, and Candlesticks, and Tapers, and Basons, and a thousand such Trinckets, which attend vpon the Masse: All which wee haue seene in this Church since the Communion table was turned to an Altar.

Yet indeed it is no Altar, that's but a nick-name, it is wrongfully so called. For if it be an Altar there

must needes be a Sacrifice offered by a Priest to God; but in the Communion nothing is offered to God but prayers, but praise and thanksgiving, which the hearts and lipps of all faithfull Communicants offer to God by their Mediator Christ.

They lay them not on a Table, they lay not their thanks, they lay not their prayers vpon an Altar, either of wood, or stone; as the Aaronicall Priests, laid their burnt offerings and incense.

We set indeed the bread and wine vpon the table, besigning them to a Sacramentall vse by the consecration of Gods holy word: we doe not offer them to God, but God offereth them, and giveth them to vs, and with them his sonne Christ, if we be faithfull and worthy receivers.

To such they are in deed and in truth spiritually, and Sacramentally, the very body and blood of Christ, then which more holy things the whole world affordeth not.

But if it be an Altar as Masse-priests and our priests vse to call it; and the body and blood of Christ a sacrifice to God offered thereon, then is the Altar better, and more holy then the body of Christ, for it sanctifieth it.

Marke this, if the table whether wood or stone be an Altar, it is better then the body of Christ, and holier, (which to say or think is horrible blasphemy) it is holier I say because it sanctifieth Christs body and blood if it be an Altar.

For without contradiction saith the Apostle, *Heb. 7.7.v. the lesse is blessed of the better*, proving thereby that *Melchisedecke* was a better man then *Abraham*,

him, and we know that to bleſſe is to conſecrate or ſanctifie.

So ſaith our Saviour in the 23. of *Matth.* 3. *v.* reprooving the *Phariſees*, who taught, *whoſoever ſhall ſweare by the Altar it is nothing, but whoſoever ſhall ſweare by the gift, that is the ſacrifice vpon the Altar, he is guilty. Ye fooles and blinde, whether is greater the gift or the Altar that ſanctifieth the gift.* So ſay I to ſuch fond and ignorant teachers, who call themſelues prieſts and the table an Altar.

Ye blinde popiſh prieſts vnderſtand ye not that by erecting an Altar ye advance it aboue the body of Chriſt, ye make it better then Chriſts body, by making it a ſacrifice ſanctified by the Altar.

And I am verily perſuaded that ſome there are, who eſteeme more of it then they doe of Chriſts body.

For I haue ſeene, I haue ſeene I ſay the prieſt (ſo will he needs be called) take vp the body and blood after conſecration, and holding them in his hands, make a low legg to the Altar; and before he ſet them downe againe bow himſelfe deuoutly and worſhip the Altar.

He yeelded no reverence at all to Chriſts body, neither when he held it in his owne, nor when he had delivered it, into the receivers hands.

What is it to preferre a ſtone or a peece of wood before the body of Chriſt if this be not? to bow to his altar, and not to his body, to make many leggs to the Kings chaire, and none to the King himſelf.

And this is evident by their daily practiſe, for the altar is every day worſhipped with ducking to

it,

it, though there be no Communion, nor any man there; Christs body is not worshipped with ducking, no not at the Communion: Is it not worse then popery?

But the Fathers many times call it an *Altar*. It is true, for the mystery of iniquity began betime to worke by small beginnings lurking in words.

Sacerdotes, Altaria, Priests, and *Altars*, and reiecting them which Gods Spirit had taught, and the Apostles ever vsed, *Ministros & Mensas, Ministers* and *Tables*, that way might be made for *Antichrist* and his abominable sacrifice of the Masse.

Yet the Fathers worshipped not their altars: *Tertullian*, saith *Bellarmine, was the first that mentioneth geniculation*, that is ducking to altars, which he learned of his Master *Montanus*, the first founder of crossings, and duckings, and many other Ceremoniall fooleries, to which he annexed the gift of the holy Ghost.

For *Tertullian*, saith *Chemnitius, was the author, omnium fere Ceremoniarum Papisticarum; in a manner of all Popish Ceremonies.*

Whereupon arose an opinion that *Montanus* the heretick was the holy Ghost; that he claimed the name, vertue, and dignity of the holy Ghost; which is not credible so learned a Doctour as *Tertullian* could believe.

But hee ascribed as the papists doe, such power and holinesse to the Ceremonies which *Montanus* had devised, that without them none could bee partakers of the holy Ghost.

As if the holy Ghost were annexed to Ceremonies,

nies, included in Ceremonies, collated by Ceremonies.

Whereupon ſaith *Bugenhagius* a learned *German*, *The Church of Rome condemned* Montanus *for an heretick, and yet neverthelesse retained his hereſies.*

which, ſaith he, *hereby is manifeſt, in that the books which defend his hereſies are preſerved, but the workes of thoſe Fathers which confuted them are loſt.*

Montanus therefore was the firſt Altar worſhipper, and they that now imitate him in ducking to Altars are little better then hereticall *Montaniſts.*

But giue me leaue I pray you to aske this queſtion, why bow you not the knee to the font alſo, it being *Lavacrum regenerationis, the laver of regeneration*, as honourable, and a more neceſſary Sacrament.

For without Baptiſme none can bee ſaved, as ſome teach; but many that are baptiſed dye, before they come to the yeares of diſcretion, and probation, that they may be fit to receiue the Communion, yet we ſee none make leggs to the Font.

Why doe they not? Chriſt is as much preſent there, and as really, and the Font is an Altar as well as the Table, and ſo it was termed in the primitiue Church by *Prudentius*, who lived 1300. yeares agoe.

Who ſpeaking of a combate betweene Chaſtity and Luſt, after Chaſtity had killed Luſt.

Abolens Baptiſmate labem,
Catholicoin Templo divini Fontis ad Aram
Conſecrat gladium: (ſaith he)
Having waſhed away her ſpotts in Baptiſme ſhe conſecrates

Jecrates her ſword, wherewith ſhe ſlew her enemie, to the Catholick Church, and hangs it vp, Fontis ad Aram, at the Altar of the Font. Loe here the Font alſo is called an Altar.

Therefore honour ye the Font as well as the Table with one and the ſame worſhip of bowing the knee to it, or elſe you are hereticks, affording more holineſſe and more dignity to one Altar, and to one Sacrament, then to the other.

For either your worſhip is religious, or civill; if it bee civill yee are abſurd ideots in honouring ſtocks and ſtones more then any poore man who is the image of God; for who will lowt too low to a begger as to ſweep the ground with his beard, if it be not very ſhort.

If it be religious you are more abſurd in preferring the memory of Chriſts body and blood, before the whole Trinity: Seeing you are baptiſed in the name of the Father, and of the Sonne, and of the holy Ghoſt, and not in the name of Chriſt alone.

The Lords Table therefore and the Font they are Altars both alike, as an apple and an egg are onions both alike; that is neither of them properly and truly, though they haue a kind of reſemblance: and being both alike, and of equall worthineſſe, why are they ſo farr put aſunder the whole length of the Church, one at the head, the other at the foote?

Why are they not ſet in the body of the Church or quire, being the fitteſt place to receiue the greateſt aſſemblies and moſt Communicants.

Why

Why is the Altar lifted vp to the top of the Sanctuary or Chancell, and the Font not admitted ſo much as to the bottome? It is not ſuffered to ſtand in the wonted place behinde the quire dore, why is one preferred as holier then the other, being Sacraments of equall dignity.

In St. *Peters* Church at *Zuricke* the Lords Table and the Font or Baptiſtory ſtood both in one place as witneſſeth *Hoſpinian*: and ſo they ſtood here all the time of our former Biſhops, till the proud Altar mounting aloft, ſhouldered the poore Font out of the quire, and toſſing it from poſt to pillar thruſt it almoſt quite out of dores.

Doe I ſay almoſt? 'tis out of the Church quite, for one thing is *Templum*, another thing *Eccleſia*.

Eccleſia is the *Church* where a congregation of people vſeth to aſſemble, to heare the word preached, which in Latine is *Concio*, and it ſignifieth not onely the Sermon, but *catum*, the multitude meeting together to heare Gods word.

And the Preacher is called *Eccleſiaſtes*, or *Concionator*, derived from the ſame words.

Whereupon I conclude that where no congregation vſeth to meete to heare Sermons, that place is no Church; and conſequently the Font being ſet in no place of aſſembly, it is not in the Church: I confeſſe it is, *in Templo*, in part of this vaſt fabrike, but there it is where the people never meet to hear Gods word preached no more then they doe in the ſteeple where the bells hang.

For this cauſe St. *Bernard* reprehended in his time, *Templorum immenſas altitudines, et immode-*

ratas longitudines; the exceſſiue heights, and immoderate lengths of Temples.

Why ſo? becauſe he miſliked worldly magnificence in the ſpirituall ſervice of God, who dwells not in Temples made with hands.

Alſo, becauſe he would not haue the Miniſter and people ſundred, nor ſcattered abroad in ſpatious roomes, but ioyned together as neere as might be. Who ſtanding in the midſt, *vulgi ſtante corona*, the people all about him, round in a ring, he may better be heard, and they edified.

For all things in the Church, ought to be done to edification, ſaith *Paul*, which then is beſt, when the Miniſter abides with the people, or they draw neere to him: He may not runne away in a *Cope*, as farre as he can get him from the congregation.

But what a tricke is this which our newfangled Ceremony-mongers haue taken vp of late, to goe in a *Cope* to the Altar, to ſay two or three prayers after the Sermon? why vſe they this ceremony, not mentioned in the Communion booke or Canons?

Why ſuffer they not the Preacher to diſmiſſe the congregation with the bleſſing of Gods peace as was wont to be done, and our laſt Biſhop eſteemed to be beſt.

How dare they put off, and put on a *Cope* ſo often in one ſervice, not onely to pray, but to reade the Epiſtle and Goſpell, and ten commandements at the Altar onely, and no other place where the Letany and other ſervice is read, there being no ſuch thing appointed in the Booke of Common praier? And the Canons according to the aduertiſements

publiſhed

publiſhed in the ſeventh yeare of Queene *Elizabeth*, commanding no *Copes* to be vſed, but Surplices, when all other prayers are ſaid at the Communion table; ſaue onely at the adminiſtration of the holy Communion.

Why doe they theſe things contrary to law? and never done in our Church before ſince the Maſſe was baniſhed?

Is it becauſe they are enamoured with *Copes*? doe they dote vpon *Copes*?

Or are the Pſalmes and Chapters read in the body of the Church not ſo good Goſpel, nor ſo worthy to be coped?

Or is there ſo neere affinity betweene *Copes* and *Altars*, are they ſo married together that they can not be parted?

Or thinke they their prayers and other ſervice more holy in ſuch prieſtly veſtiments, *in ſancto ſanctorum*, in that moſt holy place ſo devoutly duckt vnto, by our fooliſh, bewitched, and beſotted *Galathians*.

Againe, why ſing they the *Nicen Creed* in a *Cope* at the Altar, the booke appointing it to be ſaid as the Apoſtles Creed is ſaid, not ſung.

Why make they the people to ſtand vp when it is ſung, that ceremony of ſtanding being forbidden by law, by which you that ſtand, (marke what I ſay) you that ſtand are to be puniſhed for obeying ſuch vnlawfull commands, as I mean to proue when time ſhall ſerue?

Laſtly, why forbid they ſinging of Pſalmes in ſuch a tune, as all the people may ſing with them,

and praiſe God together, before and after Sermons, as by authority is allowed, and heretofore hath beene practiſed both here and in all reformed Churches?

How dare they in ſtead of Pſalmes, appoint Anthems, (little better then prophane Ballads ſome of them) I ſay, ſo many Anthems to be ſung, which none of the people vnderſtand, nor all the ſingers themſelues, which the preface to the Communion booke, and the Queenes Iniunctions, will haue cut off, becauſe the people is not edified by them?

It is for ſpite they beare to *Geneva*, which all papiſts hate, or for the loue of *Rome*, which becauſe they cannot imitate in having Latine ſervice, yet they will come as neer it as they can, in having ſervice in Engliſh ſo ſaid and ſung, that few or none can vnderſtand the ſame? I blame not the ſingers, moſt of which miſlike theſe prophane innouations, though they be forced to follow them?

Their guides are in fault, blinde guides, members of our Church, rotten members I doubt, of higher degree; to whom all men and women are rank puritans and ſchiſmaticks, to be thruſt out and expeld, if they refuſe to dance after their fantaſticall pipe in every idle ceremony.

Theſe cry with the *Iewes*, *Templum Domini*, *Templum Domini*: *The Church of God, the ſervice of God*; when indeed their whole ſervice is little elſe then ſuperſtitious vanity.

What is it but hypocriticall and Phariſaicall deuotion? vnder the colour of long prayer, morning, and euening, and midday, they deuoure, what

what devoure they? not poore widowes houſes, but rich benefices, whole townes and villages.

For ſeldome ſhall you ſee a ſtout ceremony-monger, but the ſame will alſo be a notorious Non-reſident, a very Tot-Quot; not content with one or two little ones, but foure or fiue great preferments and dignities.

And ſtill he aſpireth, and climeth higher, never thinking himſelfe ſufficiently rewarded for his great learning, and ſervice of God, in ſitting at Church three times a day, to heare men pipe, and chaunt, and chaunt himſelfe where he liſteth.

A baſe imployment, prohibited by Pope *Gregory* himſelfe; who ſpeaking *de cantu Eccleſiaſtico*, hath theſe words.

Prohibitum eſt ne quis in Eccleſia cantet, niſi inferiores ordines, vtpote Subdiaconi; Diaconi vero lectioni & predicationi incumbant. *It is forbidden*, ſaith the Pope, *that any chaunt in Churches, but men of meane degree, none aboue Subdeacons; but Miniſters or Deacons, muſt apply themſelues to reading and preaching*; for that makes moſt for the peoples edification, to which all muſt be done.

And when we take orders of the Biſhop, charge is given to reade, and preach Gods word, not to ſing: any lewd Lay-man can doe that, without laying on of a Biſhops hands, without conſecration.

St. *Paul* ſaith, *I was not ſent to baptiſe*, (much leſſe to ſing in a quire) *but to preach*. And, *woe to me*, ſaith he, *if I preach not the Goſpell*: he ſaith not, woe to me, if I obſerue not the canonicall houres of devotion in ſinging.

This

This makes me call to remembrance, a ſtrange ſpeech little better then blaſphemy, vttered lately by a young man, in the preſence of his Lord, and many learned men.

I had rather goe forty miles to a good ſervice, then two miles to a Sermon. (Os durum.)

And what meant he by a good ſervice? his meaning was manifeſt; where goodly Babyloniſh robes were worne, imbroydered with images.

Where he might heare a delicate noiſe of ſingers, with Shakebuts, and Cornets, and Organs, and if it were poſſible, all kinde of Muſicke, vſed at the dedication of *Nabuchodonoſors* golden Image.

To ſuch a dainty ſervice of heavenly Harmony, the ſingular devotion, and hot zeale of this holy man, would carry him over hills and dales, through fire and water, rather forty miles, then two miles to a Sermon.

How think you? was not this a profane, witleſſe, graceleſſe, Antichriſtian ſaying, which preferreth piping, and ſinging before Gods ordinance of preaching.

Yet learned *Aretius*, that famous *Helvetian* Divine, ſticks not to ſay: *In Papatu, cantus Eccleſiaſticus omnia peſſundat, adeo vt pro doctrina, perpetua regnat Muſica. In the Popes Kingdome Churche-haunting marrs all, inſomuch as in ſtead of the perpetuall ſounding of Gods holy word, in the hearts of the faithfull, the ſound of muſicall melody, rings in their eares,* and raignes in their mindes, they are ſo tickled, nay raviſhed with the delight thereof.

But what ſay by him who accuſing our fathers, not

not long ſince ſaid: when they baniſhed Popery by taking away the Maſſe, that they tooke away all religion, and the whole ſervice of God: they called it a reformation, ſaith he, but it was indeed a deformation, whereby Gods ſervice was diſordered and mard.

But now the caſe is altered, for of late yeares, religion hath beene begun, prettily well to be reſtored againe in this Church: and by the boldneſſe of reſolute and couragious officers, way is made for reducing of the Maſſe.

For before we had Miniſters, as the Scripture calls them, we had Communion tables, we had Sacraments: but now we haue Prieſts, and Sacrifices, and Altars, with much Altar furniture, and many Maſſing implements. Nay what want we? haue not all religion againe?

For if religion conſiſt in Altar-ducking, Cope-wearing, Organ-playing, piping and ſinging.

Croſſing of chuſhions, and kiſſing of clouts, oft ſtarting vp, and ſquatting downe, nodding of heads, and whirling about, till their noſes ſtand Eaſtward.

Setting Baſons on the Altar, Candleſticks and Crucifixes; burning Waxe-candles, in exceſſiue number, when and where there is no vſe of Lights.

And that which is worſt of all, guilding of Angels, and garniſhing of Images, and ſetting them vp aloft; whereas *Lactantius* ſaith, *procul dubio ibi nulla eſt religio vbi ſunt Simulacra*: *without doubt there is no religion in that Church, where Images are placed.*

If I say religion consist in these and such like superstitious vanities, ceremoniall fooleries, apish toyes, and popish trinckets, we had never more religion then now.

And though our Leiturgy be not in Latine, yet order is taken, by confusednesse of voices, some squeaking, some blating, some roaring, and thundering with a multitude of melodious instruments that the greatest part of the service, is no better understood, then if it were in Hebrew or Irish.

Nay the Sacrament it selfe is turned well neare into a theatricall stage play, that when mens minds should be occupied about heavenly meditations, of Christs bitter death and passion, of their owne sinnes, of faith and repentance, of the ioyes of heaven, and the torments of hell: At that very season, very unseasonably, their eares are possest with pleasant tunes, and their eyes fed with pompous spectacles, of glistering pictures, and histrionicall gestures, representing vnto vs *Apollo's* solemnities in his Temple at *Delos*, which the Poet describeth in his fourth of his Æneiods.

Instaurat q́ choros, mistiq́ Altaria circum,
Creteiq́, Dryopesq; fremunt pictiq; Agathyrsi.

Our young *Apollo* repaireth the quire, and sets it out gayly, with strange Babylonish ornaments; the hallowed Priests daunce about the Altar, making pretty sport, and fyne pastime, with trippings, and turnings, and crossings, and crouchings; while *Cretes, Dryopesq; pictiq; Agathyrsi*, Choristers, and singing-men, and parti-coloured Cope-wearers, *fremunt*, they shout and cry, and make most sweet *Apollinian* harmony.

Are

Are theſe ceremonies fit for the holy Communion? *Doe this*, ſaith Chriſt, *in remembrance of mee.*

Can theſe paltry toyes bring to our memory Chriſt and his blood-ſhedding?

Did Chriſt miniſter the Sacrament in ſuch manner to his Diſciples at his laſt Supper?

Was there an Altar in the chamber where he ſupt? Did Chriſt put on a Cope laden with Images? Or did he change his garments? ſaith *Haminius.*

Apage ineptias, fie vpon fopperies, and ſuperſtitious vanities, I hate them.

A decent Cope is commanded by our Canons to be vſed ſometimes, onely at the Communion.

Whether a ſtately Cope, a ſumptuous Cope, a Cope imbroydered with Idols, of ſilver, gold, and pearle: a mock-Cope, a ſcornfull Cope, vſed a long time at Maſſe and May-games, as ſome of ours were: Whether I ſay ſuch a Cope, be a decent Cope, fit for the Lords table, iudge ye beloved.

And if you condemn them, as you cannot chuſe if you be good Chriſtians; how dare ye communicate with vs in our ſuperſtitious vanities?

Haue you not Churches at home in your owne Pariſhes not yet polluted with Idols; and Communion tables not yet changed into Altars?

Where you may receiue with comfort the holy Communion, (without ſuch All-a-flantara) in plaine and ſimple manner, as our Saviour ordeined, and the primitiue Church practiſed, till Antichriſt aroſe, and mightily prevailed againſt the truth.

Stay at home in the name of God, till things be amended, and reduced to the ſtate and forme they were in our leſſe ceremonious, and more preaching Biſhops time.

Duck no more to our Altar when you come in and goe out: I aſſure it is an Idol, a damnable Idol as it is vſed.

Remember Gods commandement *Thou ſhalt not make to thy ſelfe, the likeneſſe of any thing in heaven above, or in the earth beneath, thou ſhalt not bow downe to them, nor worſhip them*: How dare you diſobey God, nay mock God, as the Prieſt doth, who ſtands at the Altar in a Cope, and there reades with a loud voice, *Thou ſhalt not bow down to them, nor worſhip them*; and as ſoone as he hath done reading, as when he began to reade, he turnes him about, bowes downe againe, and worſhips the Altar.

Is not this deriſion of God and mockery? *Be not deceived*, ſaith *Paul*, *Theos ou mucterizetai*, *God is not, God will not be mocked.*

Beleeue not thoſe *Balaams*, which lay ſtumbling blocks in your way, to make you fall into ſpirituall fornication, telling you, when you bow to the Altar, you worſhip God, not the Altar, for ſo anſwer all popiſh and heathenish Idolaters.

Tell me this? Is not that woman a whore, who yeelds her body to an adulterer? though ſhe ſay her minde is chaſte, ſhe keeps her heart true to her husband.

So ſay I, They are whores, and whoremongers, they commit ſpirituall fornication, who bow their bodies, before that Idol the Altar, notwithſtanding

ding they say, their mindes are cleane, they lift vp their hearts to heaven.

God appointed Altars to be set vp by King *Salomon*, in his Temple at *Ierusalem*: They were true Altars, types and figures of Christ to come, as the Priests and Sacrifices were: yet Gods people bowed not to them, nor worshipped them.

No nor the Arke of the Covenant, a symbolicall signe of Gods perpetuall presence; which was so sacred, that none but consecrated hands might touch it, no nor the cart that carried it; they might not look into it, as the men of *Bethshemus* did, of whom 50 thousand died presently for that trespass.

David indeed danced before it, on the way as it came from the house of *Obed Edom*, and by consequence he turned his back toward it, (vnlesse he leapt backward all the way in his dance;) we reade not that he bowed his body to it, or duckt so low, as to touch the ground with his nose.

How dare ye then bow downe and worship an Altar, a counterfeit Altar, the Image of an Altar, and no better.

Why feare you to turne your backs to the Altar? Are the backs of Christian men and women more prophane then the backs of *Iewes*, that by no meanes they may sit, or stand, or kneele, with their backs eastward?

But they must turne about, and looke on the Altar when they pray, or heare the Gospell, or rehearse the articles of their faith.

Ye fooliſh *Galathians*, what *Iannes*, and *Iambres*, Ægyptian Sorcerers haue bewitched you, that you

should follow so readily such vaine superstitions, and beggerly rudiments.

Ye may not behold altars, ascribing holinesse to them: you must looke vp to God, and his Sonne Christ when you pray.

The *Iewes* had onely two altars; they were figures of Christ to come: those shadowes are past and gone: the altars are demolished: you may not make new to gaze vpon superstitiously, but you must looke to your maker.

As God himselfe expressly commandeth in the 17.ch. of the Prophecy of *Esay*, 7.v. Reade it. *At that day shall a man looke to his Maker, and his eyes shall haue respect to the holy one of Israel.*

And he shall not looke to the altars, the workes of his hands, neither shall he respect that which his fingers haue made, either groues or Images, Tapers, or Candlesticks.

Why will ye be *Thromakoi*, fighters against God in resisting his will, and doing the thing he so earnestly forbids.

God will wound the hairy scalpe, saith *David*, *of him that continueth in his wickednesse.* Take heed of Gods vengeance, if you continue in your folly, which I pray God giue you grace to leaue.

Hearken what *Peter Martyr* saith, that excellent Diuine, disputing against *Winchester*. *Si vel Angelus de cælo nos provocare velit ad adorandu vel Sacramenta, vel Altaria, vel honorem divinum rebus creatis exhibendum, Anathema sit. If an Angel from heaven would prouoke vs to adore either Sacrament or Altar, or any other creature, let him be accursed.*

And it is moſt certaine that every creature that is bowed vnto in reſpect of any holineſſe therein for religion ſake, that religious worſhip makes it an Idol: of which ſort the Altar is one, a notable one, religiouſly adored in this Church every day.

Therefore learned *Chemnitius*, in treating of Images, and reckoning vp all manner of Idols, he names *Altaria*, expreſly *Altars*, among the ſame.

Againe, *I doe not think*, ſaith *Peter Martyr*, *that any of the Fathers were polluted with ſo groſſe Idolatry, as to bow their bodies before Altars, eſpecially when there is no Communion*, as is daily done at *Durham*, not to the place, but to the very ſtone, when they ſtand cloſe by the Altar.

But if at any time, ſaith he, *they ſhall be diſcovered to haue beene ſuch*, (*Altar-worſhippers*) *let none of vs be led by their books, or examples, vt à iuſta obſervantia divinæ legis aberret, to decline from the ſtrict obſervation of Gods law, which peremptorily forbiddeth the making of Idols, and bowing to them.*

But the Lords table is no Idol, no nor Altar, if it be the Lords boord, as the Communion booke rightly names it.

For which *Stephen Gardiner* ſcoffingly accuſeth vs, *that we haue no Altars, but Tables, or Boords, ad comedendum & bibendum, to eate and drink at.*

To which *Peter Martyr* anſwereth very well: *Quid opus eſt Altari, vbi nec ignis ardeat, nec victimæ cædantur? what vſe is there of an Altar, where no fire burnes, nor beaſts are ſlaine for ſacrifice?*

Shew me either out of the words of Chriſt, or the

the Apoſtles doctrine, any commandement for the erecting of Altars.

We haue tables, as St. *Paul* in his Epiſtles calls them, who knew well enough, that Chriſt did inſtitute the myſtery of the Euchariſt, at his laſt Supper, not at an altar, but a table.

There he ſupt, there he brake bread; and we know, men vſe to ſup, and breake bread, not vpon altars, but at tables.

Origen and *Arnobius* teſtifie, that the *Gentiles* in their time, 1400. yeeres ſince, made the ſame obiection againſt Chriſtians, that they had not altars.

If therefore there were none in the primitiue Church, which was moſt pure; why ſhould we borrow them now of the corrupt Popiſh Church?

But what ſay you? ſaith one of our Ceremonie. maſters, *are not Altars mentioned in the new Teſtament, we haue an Altar, whereof they haue no right to eate which ſerue the Tabernacle, Hebr.* 13.

And in the 6. of the Revel. 9. v. I ſaw vnder the Altar, the ſoules of them that were ſlaine for the word of God. Loe here Altars are plainly named. Is not this a ſubſtantiall proofe, that our Church now hath Altars?

O learned head! Thinks he indeed that all the Martyrs ſoules, which ſince Chriſts time haue ſuffered, for the teſtimony of Ieſus, are lodged ſo coldly vnder an altar ſtone; wailing and crying, ſome of them ſixteene hundred yeeres, *How long Lord, how long wilt thou auenge our blood?* and yet poore ſoules there muſt abide till doomes day. A damnable hereſie.

I would faine learne of ſuch a dreaming Diuine, there

there being ſo many Altars in the Chriſtian world, vnder which of them lie ſo many millions of ſoules: for St. *Iohn* ſpeakes but of one Altar, *I ſaw vnder the Altar.* I pray you is not this Altar Chriſt, *the Altar of the faithfull*, Eſa. 56.

So it is expounded by all learned Divines, both Papiſts and Proteſtants. And among the reſt, by one, whoſe authority the proudeſt Altar-worſhipper dare not gainſay: I meane the King, *Theologus Rex*, that divine Prince King *Iames*, who in his paraphraſe on the *Revelation*, hath theſe words, interpreting that text. *I ſaw vnder the Altar the ſoules of the Martyrs, which cryed with a loud voice, How long wilt thou delay ô Lord, ſince thou art holy and true, to revenge our blood.*

For perſecution it makes ſo great a number of Martyrs, that the ſoules lying vnder the Altar, to wit in the ſafegard of Ieſus Chriſt, (who is the onely Altar, whereupon, and by whom it is onely lawfull for vs to offer the ſacrifice of hearts and lipps, to wit, our humble prayers to God the Father.)

They did pray, and their blood did cry to heaven, and crane at the hands of their Father anent revenge of their torments vpon the wicked.

Then white robes were given to every one of them: which, ſaith he, *ought to be a wonderfull comfort to all the Church militant.*

Since by this they be aſſured, that the ſoules of the Martyrs, ſo ſoone as their bodies are killed, ſhall immediately be rewarded, with bright glory in heaven, not going into any other place by the way, which is ſignified by the white robes.

Thus for his Maieſties royall pen: by whom we are taught, that Chriſt is our one and onely Altar, and

that the ſoules of the Saints, being preſently rewarded with glory in heaven, and not going to any other place by the way, none of them are vnder our Altar, (though it be a braue one) for it is out of their way to heaven from the place where they ſuffered Martyrdome.

As for that place, *Hebr.* 13. *we haue an Altar, &c.* St. *Paul* himſelfe expounds it afterwards, in the 15 verſe, to be Chriſt, ſaying, *by him therefore let vs offer the ſacrifice of praiſe to God continually, that is, the fruit of our lips, giving thanks to his name.*

which, ſaith *Aquinas*, *cannot be vnderſtood of a materiall Altar in the Church*: and whoſoever thinks it to be ſo, he is therein more popiſh, then Frier *Thomas* himſelfe.

But now I come to their maine argument, which they think quite overthrowes all that I haue ſaid concerning Altars, and Ceremonies.

The Kings Chappell, ſay they, *hath an Altar, and all furniture belonging thereunto: Dare you diſallow in ours, what the King hath in his? It is little better then treaſon*, as one ſaid.

I anſwere, It was never out of the Kings Chappell, (at leaſt the name of an altar) ſince the firſt reformation in King *Edwards* time, if it had, I ſuppoſe it had never come in againe, in his religious ſucceſſours reigne.

But it hath been by law eiected out of this Church, and changed into a ſacred table, *Ieran Bapeſan*, as *Chryſoſtome* calls it, I marvell therefore, what lawleſſe man, could reſtore it without law.

Againe, what haue we doe with imitation of the Court? May we be ſo ſawcy, as to imitate the King in all

all things? Is it not treason? Is not rebellion so to doe?

What bold presumption is this in a Priest or Prelate to take vpon him to be like the King without his leaue, and not to suffer for his Maiesty to haue something extraordinary, aboue the vulgar sort in magnificence and state.

The King commands vs to obey his lawes, not imitate his Chappell contrary to his lawes, which binde Cathedrall Churches as well as the rest; none are exempted, none can be dispenst withall.

The law is this. *The Communion Table, not Altar, shall stand in the body of the Church, or Chancell, where morning and evening prayer be appointed to be said, and the Minister shall stand at the northside of the Table.*

Therefore our Communion table must stand as it had wont to doe, in the midst of the quire: not at the east end, as farre as is possible from the people, where no part at all of evening prayer is ever said, and but a peece of the morning, and that never till of late.

Neither must the Table be placed along from north to south, as the altar is set, but from east to west, as the custome is of all reformed Churches: otherwise, the Minister cannot stand at the north side, there being neither side toward the north.

And I trow there are but two sides of a long table, and two ends: make it square, and then it will haue foure sides, and no end, or foure ends, and no side, at which any Minister can stand to celebrate.

I confesse, it is not materiall, which way a man turne his face, when he ministers, and prayeth, if it be left as a thing indifferent, without superstition.

As St. *Augustine* saith, *Cum quis quærit orare, collocat membra (sicut ei occurrit: when any man goes about to pray, he placeth his body, as occasion serveth.*

And St. *Paul* exhorteth every man to lift vp pure hands, whether toward the east, or west, it makes no matter.

Yet indeed, it is more dangerous to pray toward the east, because the idolatrous Heathen which worshipped the Sun rising, did so.

And it was the custome of the Iewes, to pray westward, lest they should be entised, to worship the Orientall Sunne, as the Heathen did.

Which God himselfe in the 8. chap. of Ezech. 16. v. reckoneth among the abominations of the idolatrous Israelites, who turning their backs toward the Temple, worshipped the Sunne toward the East.

But the Iewes, saith *Bellarmine which serued the Lord, prayed toward the west*: Therefore Christians must turne them toward the East.

A bolde reason: The Iewes did well in avoiding all occasion of Idolatry, vnto which the vulgar sort is too prone: as appeareth by the people of this place, how soone learned they to bow downe to the Altar, and worship it. The Iewes I say did well, therefore may Christians doe ill, in imitating the idolatrous Gentiles, in that foolish, popish, superstitious observation, of turning their faces eastward when they pray.

And why may we not imitate the Iewes, in the things they did well, the reason of their so doing being not ceremoniall, but morall?

The ceremoniall law is indeed abrogated therefore we may not retaine it; but the morall law is still in force, binding both Iewes and Christians to avoid Idolatry.

But see the shamelesnesse of a doting Iesuite: he is content we should imitate the Iewes in their ceremonies,

nies, long ſince diſanulled and ended, in having Altars, Sacrifices, Prieſts, prieſtly veſtiments, oyntments, incenſe: But he will not haue vs be like the Iewes, in caſting Idols out of our Churches, and in ſhunning all occaſions of Idolatry, by turning our backs on the Eaſt, when we pray, as they did.

Our good Princes, and learned Biſhops, when they began to reforme the Church of England, were carefull that wee ſhould bee like the Iewes rather in this point, then the idolatrous Papiſts, or Gentiles.

And therefore they ordeined by law, that the Communion table ſhould not ſtand Altarwiſe, the two ends looking to the ſouth and north, as of purpoſe Altars were ſet in Popery, that the Maſſe prieſt might ſtand on the weſt ſide, with his face toward the Eaſt, and his back to the people.

But contrariwiſe, they appointed the table to bee placed in the midſt of the Church, to be moveable, faſtned neither to wall, nor floore, the ends ſtanding from Eaſt to Weſt, as I ſaid before.

And they preciſely inioyned the Miniſter to ſtand at the celebration of the Lords Supper, on the north ſide of the Table, to the intent they ſhould not be like ſuperſtitious ſhauelings.

Which make mee to wonder at the preſumptuous boldneſſe of him, or them, which immediatly after the death of our laſt learned Biſhop, before wee had another, about eleven yeares ago, took vpon him, (I know not by what authority) to alter the ſituation of the Communion table, from the ould manner of ſtanding which it had kept in all Biſhops times, from the beginning of Queen *Elizabeths* raigne, ſaue onely when the Rebels poſſeſt this Church, and ſang Maſſe therin.

The Lords table I say eleven yeares agoe was turned to an altar, and so placed, that the Minister cannot stand to doe his office on the north side, as the law expresly chargeth him to doe, because there is no side of the table standing northward.

He I say, that contrary to law durst doe this, in imitation of Papists and Rebels, deserues hee not to bee sharply censured? why doe I say durst he doe it?

Non audet stygius Pluto tentare quod audet
Effrenis Monachus.
The Divell in hell dare not attempt more then an vnruly Monke, or Frier dare doe.

A Divell and a Frier will adventure strangely: I haue heard of a Divell that preacht, I haue heard of a Frier that preacht in a rope; but I neuer heard of, either Divell or Frier, that preached in a Cope.

But why is the Communion table set in the east end of the Church, and not in the west end, or middle rather; whereas *Socrates* saith, in his 5 book, 21 chap. that in a Temple at *Antioch*, the altar was placed at the west end.

And *Gentean Hervet*, a popish writer, describing the fashion of the Greeke Church at this time, saith, *In Graecorum Templis, vnicum est Altare, idq; in medio Choro: The Graecians haue but one Altar, in a Church, and that, in the middle of the Quire.*

Therefore neither the *Graecians*, nor the people of *Antioch*, looked eastward, but rather westward when they prayed.

Binius also and *Bawnius* say, *that because the Manichees which did worship the Sunne prayed toward the East*, Leo *the first ordained, that to discerne Catholikes from heretickes, Ad Occidentem conuersi Deum colerent: The Catholikes should worship toward the west.* After-

Afterward by the conſtitution of Pope *Vigilius*, it was ordeined, *that the Miniſter ſtanding at the Altar, ſhould pray toward the Weſt.*

It came therefore from Antichriſt to reſtrain Chriſtian liberty, by commanding will-worſhip, the doctrine of men, without any warrant out of Gods word.

Againe Necromancers and Sorcerers turne their faces to the Eaſt, when they act their inchantments: and it little becomes Chriſtians to follow Witches, and Coniurers, in their ſuperſtitious, and diueliſh devotions, by preferring Eaſt before Weſt.

It being a Ceremony, of all other moſt fooliſh, hereticall, Papiſticall, Paganicall, and Magicall.

Let vs therefore in the name of God, hate with the Prophet *Dauid*, the abominations, and ſuperſtitious vanities.

If we hate them not, God will hate vs, and abhorre our feſtivities with all the pomp and glory of our Church.

As he tolde the *Iſraelites* in the fifth of *Amos*, *v.* 21. *I hate and abhorre your feaſt dayes, I will not ſmell your ſolemne aſſemblies. Take away from me the noiſe of thy ſongs, I will not heare the melody of thy inſtruments: for ye haue borne the Tabernacle of* Molocke, *and* Chiun *your Images, the ſtarre of your God which you made to your ſelues.*

Such *Molocks*, ſuch *Chiuns*, ſuch Images and ſtarres ſome of vs here haue made to themſelues, lift vp your eyes, you praiſed them; ſet vp aloft, round this Church.

Harke then what Chriſt ſaith to the Angel of the Church of *Epheſus*, *Reuel.* 2. *Remember*

Remember from whence thou art fallen, and repent, and doe thy first workes; else I will come quickly, and remove thy Candlestick out of his place, except thou repent.

This is done, their Candlesticke is removed, that pretious pearle the Gospel is taken from the *Ephesians*, and in stead thereof, *Mahomatisme* raigns there.

So if we remember not from whence we are fallen, and doe the first works, and worship our God sincerely, abandoning Idolatries, and superstitious vanities.

Our Candlestick will be removed, and the light of Gods truth will be taken from vs.

Then shall we be overwhelmed againe, with Antichristian clouds, of Ægyptian darkenesse, which God for his mercy sake giue s grace to avoid.

By repenting, by amending our liues, by forsaking our Idols, and by hating all manner of superstitious vanities. To God the Father, God the Sonne, and God the holy Ghost, three persons in Trinity, one God in vnity, be ascribed all honour, and glory, all might and maiesty, all power and dominion, now and evermore. *Amen.*

FINIS.

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